DIRECTIONS ROPOVNDED AND HVMBLY resented to the High Court of PARLIAMENT,

Concerning the Booke of

COMMON PRAYER

AND

EPISCOPALL GOVERNMENT.

Written by a Reverend and Learned Divine now Resident in this City,

LONDON, Printed for *John Thomas*, 1641.

The opinions and directions of a worthy Divine, presented to the Parliament, concerning the Liturgie, and Episcopall Government.

TO satisfie your Demands both concerning ỳ Liturgie, and Episcopall Government, first for the Book of Common Prayer, it may be alleadged.

1. That God himselfe appointed in the Law, a set forme of Benediction, *Numb.* 6. 23. 24, 25, 26.

2. That *David* himselfe, set *Psalmes* to be sung upon speciall occasions, as the title of them sheweth.

3. That the Prophet *Ioel* appointed a set forme of Prayer to be used by ỳ Priest at solemne fasts, *Joel*, 2. 7.

4. That Christ not onely commands us to pray after such manner, *Matth.* 6. 9. But to use a set forme of words, *Luke* 11. 2. when you pray, say *Our Father*.

5. The spirit of God is no more restrained by using a set forme of Prayer, then by singing set Hymnes or Psalmes in meeter, which yet the adversaries of our Common Prayer, practise in their assemblies.

6. of all Prayers (premeditated) are the best, *Ecclesiastes*. 5. 2.

7. And of premeditated prayers, those which are allowed by publike authority, are to be preferred above those, which are uttered by any private spirit.

8. All the Churches in the Christian world, in the first and best times, had their best formes of Lyturgies, whereof most are extant in the writings of the Fathers unto this day.

9. Let our Service book be compared with the *French*, *Dutch*, or any other Lyturgie, prescribed in any of the reformed Churches, and it will appeare to any indifferent Reader, that it is more exact and compleate, then any of them.

10. Our Service Booke, was penned and allowed of, not onely by many learned Doctors, but glorious Martyrs, who sealed the truth of the reformed Religion with their blood, yet it cannot be denyed, but that there are spots and blemishes, *Nemo quidem in pulchro corpore*, and it were to be wished, so it bee done without much noyse.

1. That the Kalender in part might be reformed, and the Lessons taken out of the Canonicall Scriptures, appointed to be read in the place of them, for besides, that there is no necessity of reading any of the *Apocripha*, for there are in some of the Chapters, set in the Index, passages repugnant to the Doctrine of the holy Scriptures, as namely in some Chapters in *Tobit*.

2. That in the Psalmes, Epistles, and Gospells, all sentences alledged out of the holy Scriptures, the last Translation (of King JAMES his Bible) may be followed, for in the former, there be many passages not agreeable to the Originall, as might be proved by many instances.

3. That in the Rubricke, whereof of late the word (Priest) hath beene instead of the word (Minister) it may be expunged, and the word Minister restored, which is lesse offensive, and more agreeable to the Languages of all the reformed Churches, and likewise that some clauses which seeme surrepticiously to have crept into it, be expunged, as namely, after the Communion, every Parishioner shall communicate, and also shall receive

ceive the Sacraments and other rites, according to the order of this book appointed, which words can carry no good sence in a Protestants eares, nor those added, against private Baptisme, That it is certaine by Gods word, that children being baptized, having all things necessary for their Salvation, be undoubtedly saved.

4. That in the Hyms, instead of the Songs of the 3. Children, some others were placed out of the Canonicall Scriptures, and that a fitter Psalme were chosen at the Churching of women, (for those verses) he will not suffer thy foote to be moved, and the Sunne shall not burne thee by day, nor the Moone by night, seeme not very pertinent, That in the Prayers and Collects, some expressions were bettered, as when it is said, Almighty God, which onely workest great marvailes, send downe upon thy Bishops, &c. And let thy great mercy loose them, for the honour of Iesus Christs sake, and for fornication and all other deadly sins, as if all other sinnes were not deadly, and that among all the chances of this mortall life, they may be defended, &c.

5. And in the visitation of the sicke, I absolve thee from all thy sinnes and the like.

6. That in singing of Psalmes, either the same Rymes are superfluous Badges, (as I say) and for why, and homely Phrases, as thou shalt feed them with browne Bread, and take thy hand out of thy lap, and give thy foes a rap, and mend this Geare, and the like may be corrected, or at the least, a better Translation of the Psalmes in meeter, appointed in the place of the old,

Secondly, for Episcopall government, it may be alleaged.

1 THat in the old Law, the Priests were above the Levites.

2. That in the Gospell, the *Apostles* were above the seventy Disciples.

3. That in the subscription of St. *Pauls* Epist. which are part of Canonicall Scripture, as it is said, That *Tim.* was ordained the first Bishop of the Church of the *Ephesians*.

That *Titus* was ordained the second Bishop of the Church of the *Ephesians*.

That *Titus* was ordained the first Bishop of the Church of the *Cretians*.

4. That if Episcopall ordination and jurisdiction, hath expresse warrant in holy Scripture, as namely, *Titus* 1.5. For this cause left I thee in *Creet*, that thou shouldst set in order things that are wanting, and ordaine Presbyters, that is Ministers in every City, and 1. *Tim.* 5.22. *Lay hands suddenly on no man*, and ver. 19. against a Presbyter or Minister, Receive no accusation, but under two or three witnesses.

5. The Angels to whom the Epistles were endorsed, 2. and 3. of *Apoc.* are by the vnanimous consent of all the best Interpreters, both ancient and latter, expounded to bee the Bishops of those Cities.

6. *Eusebius*, and other Ecclesiasticall writers, affirme (none contradicting them) that the *Apostles* themselves, chose *Iames* Bishop of *Jerusalem*, and that in all the Apostle-like Sees, there succeeded Bishops, which continued in all the Christian world, and no other government heard of in the Church, for 1500 yeares and more, then by the Bishops, and the Canons of counsels, both generall and Provinciall, which consisted of Bishops.

7. That so many acts of Parliament, and Lawes of the Kingdome, and Statutes of Colledges of both Universities, have relation to Bishops, that the removing of them espe-

cially (there having beene never no other government setled in this Kingdome) will breed and make confusion, and no reformation, but rather a deformation in the Church, yet it were to be wished, that in some things our Government might be reduced to the Constitutions and practise of the Primitive Church, especially in these particulars.

1. That Bishops did ordinarily and constantly preach, either in the Metropolitan Church, or in the Parochiall Church, in their Visitations.

2. That they might not ordaine any Ministers, without the consent of three or foure at the least, Grave and learned Presbyters.

3. That they might not suspend any Minister, *ab Officio, & Beneficio*, at their pleasures, by the sole Authors, but onely with a necessary consent of some Assistants, and that for such causes and crimes onely, as the antient Canons, or the Lawes of the Kingdome, appointed.

4. That none may be excommunicated, but by the Bish. himselfe (with the consent of the Pastor) whose Parish the Delinquent dwelleth in, & that for heynous and scandalous crimes, joyned with obstinate and wilfull contempts of the Church Authors, and that for none appearances, or ordinances, upon ordinary occasions, some lesser punishments might be inflicted, and that approved by Law.

5. That Bishops might not demand benevolence for the Clergie, nor exact allowance for their Dyet, at the visitations, nor suffer their servants to exact undue Fees at ordinations and institutions.

6. That Bishops, and Chancellors, and Officials, may be subject to the censures of Provinciall Synods, and Convocations.

FINIS.